2:Seligman & Seligman E-5 (1909-1910) 1932
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and habitat. The spirits of the bush are we believe in the main unimportant, but the river people and their river cattle play a more considerable part in the mythology of the people. One of the groups of people whom Nyakang found in the land were fish-men, or river-men with the power of turning into fish, while the mysterious cows whose dung provided the "ashes of denying" (p. 102) had their original home in the river.

It is convenient to consider the cult of the dead Shilluk kings apart from that of Nyakang at his cenotaph shrines, but it must be remembered that in every king there is immanent the spirit of Nyakang, so that the worship rendered them at their grave shrines is ultimately only part of the cult of Nyakang.

Like the cenotaph shrines of Nyakang the royal grave shrines are called *kengo*, as opposed to the graves of commoners for which the word is *roro*.[1] Though smaller, they resemble the shrines of Nyakang in appearance, for the roofs of their constituent huts terminate in ostrich egg and spear-head. The guardians or priests (*bareth*) of these shrines are of the same class as those of the *kengo Nyakang*, viz. elderly women, often widows of the dead king, and old men, his former servants, or their descendants who have reached the requisite age, or, as a last resource when none of these can be found, old women or old men not specially connected with the dead king. Just as no one except the *bareth Nyakang* is allowed to enter the shrines of Nyakang, so no stranger may enter the royal grave shrines. A royal daughter never becomes a guardian of a shrine, but she may enter the grave shrine of her dead father and rub her hands on its floor for a blessing whenever she likes, as may the royal sisters. It seemed that these privileges did not extend to the shrines of other dead kings, nor even to the enclosed space around them. Should the spirit of a dead king appear to a royal daughter or sister in a dream and demand an offering, she would take a sheep to the guardians of the tomb and give it to one of them to sacrifice in the same way as a commoner. There are cattle belonging to the grave shrines of the kings, and offerings are made as at the shrines of Nyakang. Thus, when the millet crop threatens to fail, or epidemic sickness to attack the cattle, Nyakang or one of his successors will appear to someone in a dream and demand a sacrifice. This is told to the king, who will immediately send a cow and a bullock to one or more of the shrines

[1] So kings do not "die", but "go away", and in addressing the king a special court language is employed.